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BIOGRAPHY.

The following account of the deaths of David Hume, Esq. and Dr. Samuel Finley first appeared in the Christian's Magazine, and afterwards in the Panoplist. We transfer it to the Adviser for the purpose of shewing the Contrast between the dying reflections of a christian and of an infidel.—— The accompanying remarks are from the able pen of the original Editor.

ED'RS.

A CONTRAST BETWEEN THE DEATH OF A DEIST AND THE DEATH OF A CHRISTIAN: BEING A SUCCINCT ACCOUNT OF THAT CELEBRATED INFIDEL, DAVID HUME, ESQ.; AND OF THAT EXCELLENT MINISTER OF THE GOSPEL, SAMUEL FINLEY, D. D. IN THEIR LAST MOMENTS.

Letter from Adam Smith, L L. D. to William Strahan, Esq. giving some account of Mr. Hume during his last sickness.

Kirkaldy, Fife-Shire, Nov. 9, 1776.

DEAR SIR,

IT is with a real, though a very melancholy pleasure that I sit down to give you some account of the behavior of our late excellent friend, Mr. Hume, during his last illness. Though, in his own judgment, his disease was mortal and incurable, yet he allowed himself to be prevailed upon, by the intreaty of his friends, to try what might be the effects of a long journey. A few days before he set out, he wrote that account of his own life, which, together with his other papers, he left to your care. My account, therefore, shall begin where his ends.

He set out for London towards the end of April, and at Morpeth met with Mr. John Home and myself, who had both come down from London on purpose to see him, expecting to have found him at Edinburgh. Mr. Home returned with him, and attended him during the whole of his stay in England, with that care and attention which might be expected from a temper so perfectly friendly and affectionate. As I had written to my mother that she might expect me in Scotland, I was under the necessity of continuing my journey. His dis-

ease seemed to yield to exercise and change of air; and when he arrived in London, he was apparently in much better health than when he left Edinburgh. He was advised to go to Bath to drink the waters, which appeared for some time to have so good an effect upon him, that even he himself began to entertain, what he was not apt to do, a better opinion of his own health. His symptoms, however, soon returned with their usual violence;—and from that moment he gave up all thoughts of recovery, but submitted with the utmost cheerfulness, and the most perfect complacency and resignation.—Upon his return to Edinburgh, though he found himself much weaker, yet his cheerfulness never abated, and he continued to divert himself, as usual, with correcting his own works for a new edition, with reading books of amusement, with the conversation of his friends; and, sometimes in the evening, with a party at his favorite game of whist. His cheerfulness was so great, and his conversation and amusements run so much in their usual strain, that, notwithstanding all bad symptoms, many people could not believe he was dying. "I shall tell your friend, colonel Edmonstone," said Doctor Dundas to him one day, "that I left you much better, and in a fair way of recovery." "Doctor," said he, "as I believe you would not choose to tell any thing but the truth, you had better tell him, that I am dying as fast as my enemies, if I have any, could wish, and as easily and cheerfully as my best friends could desire."

Colonel Edmonstone soon after came to see him, and take leave of him; and on his way home, he could not forbear writing him a letter, bidding him once more an eternal adieu, and applying to him, as to a dying man, the beautiful French verses, in which the abbé Chaulieu, in expectation of his own death, laments his approaching separation from his friend, the marquis de la Fare.

Mr. Hume's magnanimity and firmness were such, that his most affectionate friends knew, that they hazarded nothing in talking or writing to him as to a dying man, and that so far from being hurt by this frankness, he was rather pleased and flattered by it. I happened to come into his room while he was reading this letter, which he had just received, and which he immediately showed me. I told him, that though I was sensible how very much he was weakened, and that appearances were in many respects very bad, yet his cheerfulness was still so great, the spirit of life seemed to be still so very strong in him, that I could not help entertaining some faint hopes. He answered, "Your hopes are groundless. An habitual diarrhœa of more than a year's standing, would be a very bad disease at any age: at my age it is a mortal one. When I lie down in the evening, I feel myself weaker than when I rose in the morning; and when I rise in the morning, I feel myself weaker than when I lay down in the evening. I am sensible, besides, that some of my vital parts are affected, so that I must soon die." "Well," said I, "if it

must be so, you have at least the satisfaction of leaving all your friends, your brother's family in particular, in great prosperity." He said that he felt that satisfaction so sensibly, that when he was reading a few days before, Lucian's Dialogues of the Dead, among all the excuses which are alleged to Charon for not entering readily into his boat, he could not find one that fitted him; he had no house to finish, he had no daughter to provide for, he had no enemies upon whom he wished to revenge himself. "I could not well imagine," said he, "what excuse I could make to Charon in order to obtain a little delay. I have done every thing of consequence which I ever meant to do; and I could at no time expect to leave my relations and friends in a better situation than that in which I am now likely to leave them: I, therefore, have all reason to die contented." He then diverted himself with inventing several jocular excuses which he supposed he might make to Charon, and with imagining the very surly answers which it might suit the character of Charon to return to them. "Upon further consideration," said he, "I thought I might say to him, Good Charon, I have been correcting my works for a new edition. Allow me a little time that I may see how the public receives the alterations." But Charon would answer, "When you have seen the effect of these, you will be for making other alterations; there will be no end of such excuses; so, honest friend, please step into the boat." But I might still urge, "Have a little patience, good Charon; I have been endeavoring to open the eyes of the public. If I live a few years longer, I may have the satisfaction of seeing the downfal of some of the prevailing systems of superstition." But Charon would then lose all temper and decency. "You loitering rogue, that will not happen these many hundred years; do you fancy I will grant you a lease for so long a term? Get into the boat this instant, you lazy, loitering rogue."

But, though Mr. Hume always talked of his approaching dissolution with great cheerfulnes, he never affected to make any parade of his magnanimity. He never mentioned the subject but when the conversation naturally led to it, and dwelt no longer upon it than the conversation happened to require: it was a subject, indeed, which occurred pretty frequently, in consequence of the inquiries which his friends, who came to see him, naturally made concerning the state of his health. The conversation which I mentioned above, and which passed on Thursday, the 8th of August, was the last, except one, that I ever had with him. He had now become so very weak, that the company of his most intimate friends fatigued him; for his cheerfulness was still so great, his complaisance and social disposition were still so entire, that when any friend was with him, he could not help talking more, and with greater exertion, than suited the weakness of his body. At his own desire, therefore, I agreed to leave Edinburgh, where I was staying partly upon his account,

and returned to my mother's house here, at Kirkaldy, upon condition that he would send for me whenever he wished to see me; the physician who saw him most frequently, Dr. Black, undertaking in the mean time, to write me occasionally an account of the state of his health. On the 22d of August, the doctor wrote me the following letter:

"Since my last, Mr. Hume has passed his time pretty easily, but is much weaker. He sits up, goes down stairs once a day, and amuses himself with reading, but seldom sees any body. He finds that even the conversation of his most intimate friends fatigues and oppresses him; and it is happy that he does not need it, for he is quite free from anxiety, impatience, or low spirits; and passes his time very well with the assitance of amusing books."

I received the day after, a letter from Mr. Hume, myself, of which the following is an extract:

"*Edinburgh. 23d August*, 1776.

"MY DEAREST FRIEND,

"I am obliged to make use of my nephew's hand in writing to you, as I do not rise to-day - -

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I go very fast to decline, and last night had a small fever, which I hoped might put a quicker period to this tedious illness, but unluckily it has, in a great measure gone off. I cannot submit to your coming over here on my account, as it is possible for me to see you so small a part of the day; but Dr. Black can better inform you concerning the degree of strength which may from time to time remain with me, Adieu, &c."

Three days after I received the following letter from Dr. Black;

"*Edinburgh, Monday, Aug.* 26, 1776.

"DEAR SIR,

"Yesterday, about four o'clock, afternoon, Mr. Hume expired. The near approach of his death became evident in the night between Thursday and Friday, when his disease became excessive, and soon weakened him so much, that he could no longer rise out of his bed. He continued to the last perfectly sensible, and free from much pain or feelings of distress. He never dropped the smallest expression of impatience; but when he had occasion to speak to the people about him, always did it with affection and tenderness. I thought it improper to write to bring you over, especially as I heard that he dictated a letter to you, desiring you not to come. When he became very weak it cost him an effort to speak, and he died in such a happy composure of mind, that nothing could exceed it."

Thus died our most excellent, and never to be forgotten friend; concerning whose philosophical opinions men will, no doubt, judge variously, every one approving or condemning them, according as they happen to coincide or disagree with his own; but concerning whose character and conduct there can scarce be a difference of opinion. His temper, indeed, seemed to be more happily balanced, if I may be allowed such an expression, than that perhaps of any other man I have ever known. Even in the lowest state of his fortune, his great and necessary frugality

never hindered him from exercising, upon proper occasions, acts both of charity and generosity. It was a frugality founded, not upon avarice, but upon the love of independency. The extreme gentleness of his nature never weakened either the firmness of his mind, or the steadiness of his resolutions. His constant pleasantry was the genuine effusion of good nature and good humor, tempered with delicacy and modesty, and without even the slightest tincture of malignity, so frequently the disagreeable source of what is called wit in other men. It never was the meaning of his railery to mortify; and therefore, far from offending, it seldom failed to please and delight, even those who were the objects of it. To his friends, who were frequently the objects of it, there was not perhaps any one of all his great and amiable qualities, which contributed more to endear his conversation. And that gaiety of temper, so agreeable in society, but which is often accompanied with frivolous and superficial qualities, was, in him, certainly attended with the most severe application, the most extensive learning, the greatest depth of thought, and a capacity in every respect the most comprehensive. Upon the whole, I have always considered him, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virturous man, as perhaps the nature of human frailty will permit.

I ever am, dear Sir, most affectionately yours,

ADAM SMITH.

Some of the last choice words of Dr. SAMUEL FINLEY, President of the College of New-Jersey.

FRIDAY, July 11, 1766, the Rev. Mr. Richard Treat came to visit the Doctor, who desired that he would pray by him. Being asked what he should pray for; he answered, "Beseech God that he would be pleased to let me feel, just as I did at that time when I first closed with Christ, at which time I could scarce contain myself out of heaven."

Dr. S. acquainted him that he could live but a few days longer; at which he lifted up his eyes with much composure, saying, "Then welcome Lord Jesus." He declared himself under the greatest obligations to the Doctor for his kind and diligent attendance during his illness, and said, "I owe a large catalogue of debts to my friends, which will never be charged to my account; God will discharge them for me."

July 13th, Lord's-day noon. Dr. C. came to his bed-side, and told him there appeared a very visible alteration in his countenance, by which he judged death was not far off. He raised himself upon his pillow, and broke out, "Then may the Lord bring me *near* to himself—I have waited with a *Canaan hunger* for the promised land—I have often wondered that God suffered me to live— I have wondered more that ever he called me to be a minister of his word. He has often afforded me much strength, and though I have abused it, he has returned in mercy. Oh! how sweet are the promises of God! Oh! that I could see him

as I have seen him heretofore in his sanctuary! Although I have earnestly desired death as the hireling pants for the evening shade, yet will I wait my appointed time. I have struggled with principalities and powers, and have been brought almost to despair—Lord, let it suffice."

He now closed his eyes, and fervently prayed that God would show him his glory before he departed hence—that he would enable him to endure patiently to the end—and, particularly, that he might be kept from dishonoring the ministry. He resumed his discourse, saying, "I can truly say that I have loved the service of God—I know not in what language to speak of my own unworthiness; I have been undutiful: I have honestly endeavored to act for God, but with much weakness and corruption." Here he lay down, and spoke as follows: "A christian's death is the best part of his existence. The Lord has made provision for the whole way, provision for the soul and for the body. Oh! that I could recollect Sabbath blessings! The Lord has given me many souls as a crown of my rejoicing.—Blessed be God, eternal rest is at hand; eternity is long enough to enjoy my God. This has animated me in my severest studies. I was ashamed to take rest here. Oh! that I could be filled with the fulness of God! that fulness which fills heaven."

One asked him, if it was in his choice either to live or die, which he would prefer? He replied, "To *die*. Though I cannot but say I feel the same difficulty with St. Paul. But should God by a miracle prolong my life, I will still continue to serve him: his service has ever been sweet to me. I have loved it much. I have tried my master's yoke, and will never shrink my neck from it. His yoke is easy, and his burden light."

"You are more cheerful, Sir," said one of the company. "Yes, I rise or fall as eternal rest appears nearer or further off."

It being observed to him, that he always used that expression '*Dear Lord*' in his prayers; he answered, "Oh! he is very dear, very precious indeed! How pretty for a minister to die upon the Sabbath! I expect to spend the remaining part of this Sabbath in heaven."

One said, "You will soon be joined to a blessed society; you will for ever converse with Abraham, Isaac, and Jacob, with the spirits of just men made perfect, with old friends, and many old-fashioned people." "Yes, Sir," he replied, with a smile, "but they are a most polite people now."

He frequently expressed great gratitude to his friends around him, but very particularly to the kind family he was in; and said, "May the Lord repay you for your tenderness of me; may he bless you abundantly, not only with temporal but spiritual blessings." Adressing himself to all that were present, he said, "Oh! that each of you may experience what, blessed be God, I do, when ye come to die! May you have the pleasure of reflecting in a dying hour, that with *faith* and *patience*, *zeal* and *sincerity*, you have endeavored to serve the Lord; that each of you may be

impressed, as I have been, with God's word, looking upon it as substantial, and not only fearing, but unwilling to offend against it."

To a person about to return to Princeton, he said, "Give my love to the people of Princeton; tell them I am going to die, and that I am not afraid of death." He would sometimes cry out, "The Lord Jesus take care of his cause in the world."

Monday, 14th. Waking this morning, "Oh! what a disappointment have I met with; I expected this morning to have been in heaven." His great weakness prevented his much speaking to-day: what few words he uttered, breathed the language of triumph.

Tuesday, 15th. With a pleasing smile and a strong voice he cried out, "Oh! I shall triumph over every foe! The Lord hath given me the victory! I exult, I triumph. Oh! that I could see untainted purity! Now I know that it is impossible that faith should not triumph over earth and hell; I think I have nothing to do now but to die. Perhaps I have; Lord show me my task."

After expressing some fears that he did not endeavour to preserve his remaining life; through eagerness to depart; and being told he did nothing inconsistent with self-preservation, he said, "Lord Jesus, into thine hands I commit my spirit. *I do it with confidence, I do it with full assurance.* I know that thou wilt keep that which I have committed unto thee. I have been dreaming too fast of the time of my departure. I find it does not come; but the Lord is faithful, and will not tarry beyond his appointed time."

When one who attended him told him his pulse grew weaker, he expressed with pleasure, That it was well. He often would put forth his hand to his physicians, and ask them how his pulse beat; and would rejoice when he was told it was fluttering or irregular.

In the afternoon the Rev. Mr. Spencer came to see him, and said, "I am come, dear Sir, to hear you confirm by facts the gospel you have preached. Pray how do you feel?" The Doctor replied, "Full of triumph. I triumph through Christ. Nothing clips my wings but the thoughts of my dissolution being prolonged. Oh! that it was to-night. My very soul thirsts for eternal rest." Mr. Spencer asked him, what he saw in eternity to excite such vehement desires in his soul? He replied, "I see a God of love and goodness—I see the fulness of my Mediator—I see the love of Jesus. Oh! to be dissolved; to be with him! I long to be clothed with the complete righteousness of Christ, not only imputed but inherent." He desired Mr. Spencer to pray before they parted. "Pray that God would preserve me from evil—that he would keep me from dishonoring his great name in this critical hour; and support me in my passage *through the valley of the shadow of death.*"

He spent the remaining part of the day, in bidding farewell to, and blessing his friends; and exhorting such of his children as were with him. He would frequently cry out, "Why move the tardy hours so slow?"

July 16th, his speech failed him. He made many efforts to speak, but seldom so distinct as to be understood. Mr. Roberdeau desired him to give some token whereby his friends might know whether he still continued to triumph. He lifted up his hands and said, "Yes." This afternoon he uttered several sentences, but little could be collected from them.

Some of his very last words concerning himself were, "After one or two more engagements the conflict will be over." About nine o'clock he fell into a sound sleep, and appeared much freer from pain than for several days before. He continued to sleep without moving in the least till one o'clock; when he expired without a sigh or a groan, or any kind of motion, sufficient to alarm his wife, and those friends who were about his bed. During his whole sickness, he was never heard to utter one repining word. He was at times tortured with the most exruciating pains; yet he expressed in all his behavior an entire resignation to the divine will. In all his affecting farewells to his relations and friends, he was never seen to shed a tear, or show the least mark of sorrow. He often checked his affectionate wife when she was weeping; and he expressed his unshaken confidence in the promises of his God, whenever he spoke of his dear children.

His truly polite behavior continued to the last, and manifested itself whenever he called for a drop of drink to wet his lips. Every one around him was treated with that same sweetness and ease that were so peculiar and natural to him. In fine, he was a most striking example of that *faith* which kindles love in the heart, and produces the sweet fruits of meekness, gentleness, patience, and every christian grace and virtue.

[☞ The remarks on the foregoing, will be given in our next.]

COMMUNICATIONS AND SELECTIONS.

A CALL TO SINNERS IN THE MIDDLE STAGE OF LIFE.

"*And the cares of this world, and the deceitfulness of riches, choke the word.*"

VARIOUS are the strong holds, in which those of different ages and circumstances in life shelter themselves, and make a stand against the force of my arguments, and the power of conviction.

In the intermediate term, from the age of about ten years, until ye stepped upon the open stage of life, considering you then, as candidates for eternity, I was not remiss in seeking opportunity, for

introducing light and the instructions of wisdom, into your minds. And, in frequent instances, my influence, was, with much difficulty, evaded.

But, in that age, a multitude of youthful diversions of various descriptions were the principal weapons by which my reasonings were played off.

You have now, taken different ground. Different means, therefore, become necessary for preserving your present quietude, and security of mind.

The above adapted motto sets forth, in very concise language, the things, in general, improved by those of your age, and standing.

"The cares of this world" extend almost to an endless train of objects. Have you a wife, children, house, lands, flocks, herds, monies, merchandise, a professional calling, a public trust, or even a mechanical occupation? all these, with their innumerable appendages, in their turn, will sue for your attention, and will obtain it. By the governing influence of these, and such like objects, upon your minds, ye are lead to pay implicit attention to their call. A very few familiar instances may serve, as examples, to illustrate these ideas, and shew how the various objects of life operate on the minds of men, in their several circumstances. A husbandman, an attorney, a merchant, a physician, and a mechanic, all attended public worship, on the Lord's day. They were entertained with some important truths, from the sacred volume. And, such was the pungency, with which these truths were impressed on their minds, they were constrained to form resolutions, that they would forsake their former loose habits, and attend to the serious things of eternity; or otherwise, that they would attend to religion.

But on their return from the house and worship of God, and the sabbath being ended; the farmer finds his fields invaded by some of his herds, or those of his neighbor. Damage is sustained. His attention is called forth, and his mind perhaps, somewhat irritated. Measures are pursued for the better defence, and safety of his crops. By this time, some other avocations succeed. And thus one call succeeds another to the end of the week. In the midst of all these concerns, his religious resolutions are, entirely overlooked. At the same time, the merchant receives a call from his customer; the attorney from his client; the physician from his patient; and the mechanic from his employer. By these several calls, their several minds, are diverted, for the present, from serious reflections: And by a succession of such calls, the whole week is, usually, occupied. In this way, weeks, months, and even, years pass off, and religious resolutions are suspended. Thus, "the care of the world, and the deceitfulness of riches choke the word." Very little, or no time, therefore, or even disposition, can be appropriated to the calls of reason, or the instructions of wisdom. And even while reading these lines, it is probable, your minds are on the chase, in pursuit of objects, like the fool's eyes, to the ends of the earth.—

Oh! that I might find some unguarded avenue by which I might enter your minds, and that I might there be heard, attentively, and obtain that influence which my commission, and arguments merit—"O, that they were wise, that they understood this, that they would consider their latter end!"

Will ye be so kind to yourselves, to your own souls, as to open your ears to the expostulations of your faithful friend and monitor. Count me not as an enemy, "because, I tell you the truth." But receive me as a friend; "for I will speak of excellent things." "Faithful are the words of a friend." Therefore, "thine own friend, and thy father's friend forsake not."—Give me a place in your bosom, and "let me freely speak unto you," of your danger, and persuade you to flee for safety. "Attend to my words," "neither decline from the words of my mouth." Your pleasures, recreations, and worldly attachments, which lead away your minds from the instructions of wisdom, are treacherous enemies; your present security and quietude of mind are poison to your souls, and your conceived safety is your death. "For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

"The time is short," your day of grace is precarious, and your eternal interest at stake.—By your delay, ye are hardening in sin, enhancing your criminality, and rendering, daily, your case more desperate. View your predecessors, who are advanced in life, and grown old in wickedness; whose locks are whitened in the service of the flesh, and the measure of whose iniquity is nearly full; whose course and habits of life, have become as inseperably attached as blackness to the Ethiopian, or spots to the Leopard: and whose doom is ready to thunder in their ears *depart ye cursed:* and thence learn to what situation you are hastening with rapid strides. Without some special interposition of Providence, ye will soon, very soon, be in their situation. They have passed the scenes, which ye are now occupying, and ye are treading in their steps. The law, and vengeance of God, like a pointed dart, stands ready to pierce your immortal souls, with endless and most excrutiating pain. But an arm of mercy is now extended, pardoning grace is freely proffered, and the felicities of the heavenly state are at your option. "Whosoever will, let him take of the water of life freely." Why, then, will ye sell yourselves for nought, and "spend your money for that, which is not bread?" Why will ye pamper the flesh, and gratify its appetites at the high expense of heaven and all its joys? Nay, why will ye with force, and violence, beat your way to destruction and misery. "The way of transgressors is hard." Cherish not the vain thought, which some indulge, that these are the suggestions of a timid, fearful mind, or of a shattered, distracted brain. These are things, which ye now tacitly believe, and in view of which ye will tremble, when death with his grim coun-

tenance shall stare you in the face, and the reality of which, shine upon you, ye will no longer doubt.

Seek not to evade the convictions of truth, because they are painful to the flesh. Ye will probably, not long be harassed, here with my admonitions operating as goads in your sides. But know this, that if they be here neglected, the day is coming, in the which I shall appear as a swift witness against you. And my testimony, like thunder, will strike terror to your inmost soul.

"And now, why tarriest thou?" "*To day*, if ye will hear his voice harden not your heart."—"Come for all things are now ready."

"Now is the time he bends his ear,
"And waits for your request;
"Come, lest he rouse his wrath and swear,
"Ye shall not see my rest."

CONSCIENCE.

N. B. Gladly should I have availed myself of the assistance of the ADVISER, in carrying my address to the youth who are the subjects of my principal labors; but this is, for the present, anticipated, by the very ingenious, and worthy address of my good friend CLERICUS, to this class of hearers, which I commend, ardently, to their frequent perusal, careful attention, and wise, and pious improvement: Hoping that a large, and plenteous harvest of good fruits may be the happy effect. C.

THE MINISTER'S REQUEST TO HIS CHRISTIAN BRETHREN.

DIVINE assistance is as necessary for him as for them. Of himself he can do nothing. He is a dependant creature. He is a creature of great imperfection. He has "a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, which is in his members." Possessed of "the body of this death," he is a "wretched man!" He is but an "earthern vessel," and of "little faith." He infinitely needs divine assistance. Without God, he is unable to think a right thought, to speak a right word, or to move a finger to his great work. How indispensable then, is the duty, which devolves upon his brethren to lift up his hands by earnest prayer.

The word and ordinances are to be received by faith, and with fervent supplications for the divine blessing. But will it be seemly or consistent for the brethren to implore the benediction of heaven upon the provisions of the sanctuary, and yet to pass the instrument, by whom they are dispensed, in silence and forgetfulness? It is presumed, that every brother of spiritual discernment, would be shocked at such an impropriety.

It is important, that every minister should be a man of prayer. But is it probable, that he will be active in his addresses at the throne of grace, when associated with a company of stupid and prayerless mortals, who have no "spirit of grace and of supplication" to communicate or to reciprocate with him? A minister, "having infirmity," is inclined to partake of the spirit of his connections, if that spirit is not good. It is then, a matter of importance, in order to have

a praying minister, that there should be praying brethren; and that he should be made to feel the salutary influence of their importunate supplications in his behalf.

Prayer is a bond of the sacred union which subsists between a minister and his people. A reciprocation of their cordial petitions to the "Father of lights," has a tendency to cement their affections, and "knit" them together, like the hearts of Jonathan and David. If it is a matter of any consideration, that this union should be strengthened and perpetuated, then it is of equal moment, that the brethren should never forget their Pastor, in their addresses at the throne of grace. They will never be unmindful of this great duty, until their "love waxes cold," and they begin to grow indifferent as to the sacredness and continuance of the connection, which they have formed, with the greatest solemnities.

Those, who do not pray for their minister, will pray for nothing, in the sense of the gospel. It is obvious, that they are destitute of that "wisdom, from above, which is without partiality, and without hypocrisy." He, who is really possessed of a spirit of prayer, is really possessed of a spirit of impartiality.—Having a heart to pray for a single proper object of petition, he has also a heart to pray for every object, which is suitable to be presented before God. A man, therefore, who never prays for his minister, will pray for nothing as the gospel requires.

The brethren will be weary of hearing, when they are weary of praying. Attention to preaching and prayer for the preacher, are so nearly allied, that when the latter is wanting, absolute dependence cannot always be placed on the continuance of the former. We shall often find, it is apprehended, that they stand or fall together. Those who pray most, love preaching best.—Their supplications give weight to Christian doctrine, sweetness to divine worship, patience under a discourse of apostolic length, and gratitude under the reception of heavenly truth. When the sermon is not improperly prolonged, they make no complaints of tedious prolixity; but would rather say, they could have attended with pleasure to a discourse, which had been doubly protracted. They are if possible, in their seats *in season*; and when there, instead of putting themselves into a position to sleep, as the manner of some is, they are "more ready to hear, than to offer the sacrifice of fools." "They take heed how they hear." They are constant attendants on public worship, unless something providentially occurs to prevent, affording an apology, which will stand the test in the solemn judgment of the great day.——An appeal might be made, my brethren, to your consciences, and to your experience and observation, for the correctness of this statement. But, will your consciences testify to the truth of this representation, and never remonstrate against a neglect of the duty under consideration? The voice of conscience, in this particular, is the voice of God, and must be religiously obeyed.

To be truly happy under the preaching of the gospel, it is necessary to have a heart to pray for him, by whom the gospel is preached. It is a great thing to be really happy in receiving the dispensation of the word of life. Happiness is the great object of pursuit, among all the unnumbered multitudes of mankind.—Whatever device is formed, or measure pursued, or contemplated, whether lawful or illicit, happiness is the invariable object. But it is an object, which can never be attained without a spirit of prayer. "There is no peace, saith my God, to the wicked." He, who will not pray for his minister, has not this spirit; and of course, he has no permanent felicity; but is "poor, and wretched, and miserable," notwithstanding "the joyful sound" of the glorious gospel.

Hearers, without a spirit of prayer, will never follow their minister's example. That he is to set them an example, as becometh the gospel, is expressly represented in the holy scriptures. How obvious are the following exhortations and commands. "Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—That the brethren are to follow this example is no less evident, not only from the very intent of the model set for imitation, but from express command. "Be ye followers of me, even as I also am of Christ." "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." "For you yourselves know how ye ought to follow us." "Brethren, be followers together of me, and mark them, which walk so, as ye have us for an ensample." These passages shew, that the minister is to set the example; and that his people are to follow. But is there any probability of their doing it, so long as they are too unmindful of him to spread his cause before the prayer-hearing God? Not the least. Is it not then, clearly their duty, and their indispensable duty, to pray for their minister? "Brethren, pray for us."

PRÆCORDITER.

FROM THE PANOPLIST.

ON NOVEL-READING.

THE rage of NOVEL-READING, so extensively prevalent, cannot fail of being regarded with deep concern by every well informed and reflecting christian philanthropist. It is truly lamentable that so great a proportion of the precious leisure for reading should thus be wasted, and worse than merely wasted; and especially that the early periods of life, in which a foundation should be laid for excellency of character, for usefulness and solid happiness, should be devoted to books, which are calculated not only to afford no real improvement, but even to dissipate, to corrupt, and to destroy. The following remarks upon this subject, extracted from MILLER'S RE-

TROSPECT OF THE EIGHTEENTH CENTURY,* are so just, judicious, and valuable, that they cannot, it is thought, be deemed improper for a place in a periodical work designed for the promotion of the best interests of mankind, and in which the improvement of the rising generation is an object of unceasing solicitude; and they are earnestly recommended to the serious attention of all, and particularly of the young of both sexes, and of parents and guardians, on whom, in relation to those under their care, a most interesting duty devolves. W.

"It has often been made a question, whether romances and novels form an useful kind of reading; or the contrary? This question fifty years ago was of little moment compared with the importance which it has lately assumed. At that period the number of novels was small, and the popular classes of them sustained in general a tolerably pure moral character. Since that time, the case is, unhappily altered; their number has increased, their character is so changed, and the task of discriminating among them has become so delicate and arduous, that the question above stated must now be regarded as one of the most interesting that can be asked, concerning the literary objects of the day, by the wise and affectionate parent, the faithful guardian or the mind of general benevolence.

"That fictitious history, when constructed on proper principles, and executed in a proper manner, may be productive of utility, is a position too plain to be doubted. It is one of the most powerful means of exciting curiosity, of awakening sympathy, and of impressing the understanding and the heart. Such fiction "may do more good to many minds than the solemnities of professed morality, and convey the knowledge of vice and virtue with more efficacy than axioms and definitions." On this ground it was, no doubt, that the infinitely wise Author of our religion frequently adopted the form of *parable* for communitating the most important truths to his hearers.—And, on the same principles, some of the wisest human teachers have used the vehicle of lively and interesting fiction, known to be such at the time, for insinuating into the mind moral and religious lessons, which in a different form, might not so readily have gained admittance. It is obvious, then, that to this kind of writing, *as such*, there can be no solid objection. Novels *may* be so written as to promote the cause both of knowledge and virtue. They *may* be constructed in such a manner as will tend to lead the mind insensibly from what is sordid and mean to more worthy pursuits, and to fill it with pure, elevated and liberal sentiments. Nay, it may be further conceded, that, out of the myriads of novels which have been composed, a *few* are, in fact, entitled to this character, and have a tendency to produce these effects.

"But it is evident, that a kind of writing which, when wisely and ingeniously executed, may be conducive to the best purposes, may also, in the hands of the unskilful or the wicked, produce the wost effects. If an artfully

* Vol. ii p. 172.

conducted fiction be so well fitted to interest the curiosity, to awaken sympathy, and to impress the mind, then it follows that if this fiction be enlisted on the side of corrupt principle, or licentious practice, it must do incalculable mischief. The question before us, therefore, must be solved by examining the influence of novels not as they *might* and *ought* to be composed, but as they are found in *fact* to be written. We are not to assume for our standard the utility which *would* be derived from this species of writing, were it confined to the enlightened and virtuous; but the character and tendency of that heterogeneous mass which is daily accumulating from every quarter of the literary world.

"What then is the general character of modern novels? The most favorable estimate that can be made stands thus;—Were the whole number which the age produced divided into *a thousand* parts, it is probable that *five hundred* of these parts would be found so contemptibly frivolous, as to render the perusal of them a most criminal waste of time. And though entirely destitute of character, yet so far as they are the objects of attention at all, they can do nothing but mischief. To devote the time and attention to works of this kind, has a tendency to dissipate the mind; to beget a dislike to more solid and instructive reading, and especially to real history; and, in general, to excite a greater fondness for the productions of imagination and fancy, than for the sober reasoning, and the practical investigations of wisdom.

"Of the remaining *five hundred* parts, *four hundred and ninety-nine* may be considered as positively seductive and corrupting in their tendency. They make virtue to appear contemptible, and vice attractive, honorable, and triumphant. Folly and crime have palliative and even commendatory names bestowed upon them; the omnipotence of *love* over all obligations and all duties is continually maintained; and the extravagance of sinful passion represented as the effect of amiable sensibility. Surely these representations can have no other tendency than to mislead, corrupt, and destroy those who habitually peruse them, and especially those who give them a favorable reception.

"But this is not the worst of the evil. A portion of this latter class of novels may be charged with being seductive and immoral on a more refined plan. They are systematic, and, in some instances, ingenious and plausible apologists for the most atrocious crimes. In many modern productions of this kind the intelligent reader will recognize the following process of representation. Corrupt opinions are put into the mouth of some favorite hero, the splendor of whose character, in other respects, is made to embellish the principles which he holds, and the force of whose eloquence is used to recommend the most unreasonable dogmas. When this hero commits a crime, and when by this crime, according to the fixed law of the Divine government, he is involved in serious difficulty, if not lasting misery, the fashionable novelist endeavors to throw

the blame on the religious and moral institutions of the world, as narrow, illiberal, and unjust. When a woman has surrendered her chastity and prostituted herself to a vile seducer, and when she suffers in her reputation and her comfort by such base conduct, all this is ascribed to the "wretched state of civilization," to the "deplorable condition of society!" Every opportunity is taken to attack some principle of morality under the title of a "prejudice;" to ridicule the duties of domestic life, as flowing from "contracted" and "slavish" views; to decry the sober pursuits of upright industry as "dull" and "spiritless;" and, in a word, to frame an apology for suicide, adultery, prostitution, and the indulgence of every propensity for which a corrupt heart can plead an inclination.

"It only remains to speak of the *one thousandth* part not included in the classes already characterized. Of the greater portion of these the most favorable account that can be given is, that they are *innocent* and *amusing* compositions. But even with regard to a considerable number which have been commonly placed among the good and useful novels, a correct judge would scarcely be willing to pronounce them *innocent* without some qualification. After all these deductions how small is the number of those which can be said to merit a perusal, or which can be considered as tending in any tolerable degree to enlighten the mind, or to promote the interests of virtue and happiness! So small indeed, that out of the numerous volumes which a simple catalogue of the novels produced in the eighteenth century would fill, a single page would embrace all that could be with propriety recommended to the attention of the youthful mind.

Many novels, which contain no licentious principles or indelicate descriptions, are still defective, in as much as they are not pictures of nature. When this is the case, though they be not chargeable with making a direct attack on the fortress of virtue, yet they are only fitted to mislead. To fill the mind with unreal and delusive pictures of life, is, in the end, to beguile it from sober duty, and to cheat it of substantial enjoyment. Were all the mischief presented to our vew, which has been done to thoughtless, unsuspecting minds, by fictitious writings of this character, it would be found to form a mass of crime and misery too great for the ordinary powers of calculation.

But it is not enough that the fiction be true to nature. It may in no case depart from the probable and natural; every line may be drawn with a strict regard to the original character designed to be represented; the most transient beholder may pronounce the likeness to be perfect; and yet the view may be fitted to corrupt the mind of every one who looks upon it. The truth is, there are many characters which ought never to be drawn in fiction, as there are many which ought never to be contemplated in fact. And he who regards the welfare of a child will be as anxious to withhold from him the view of many natural and lively descriptions of vice, as

to keep him from the company of those who are really vicious. "Many writers," says a celebrated critic and moralist,* "for the sake, as they tell us, of following nature, so mingle good and bad qualities in their principal personages, that they are both equally conspicuous; and as we accompany them through their adventures with delight, and are led by degrees to interest ourselves in their favor, we lose the abhorrence of their faults because they do not hinder our pleasure, or perhaps regard them with kindness for being united with so much merit. There have been men, indeed, splendidly wicked, whose endowments threw a brightness on their crimes, and whom scarce any villany made perfectly detestable, because they never could be wholly divested of their excellencies; but such have been in all ages, the great corrupters of the world; and their resemblance ought no more to be preserved than the art of murdering without pain."†

Estimating novels, then, not as they *might* be made, but as they *are* in fact, it may be asserted, that there is no species of reading which, promiscuously pursued, has a more direct tendency to discourage the acquisition of solid learning, to fill the mind with vain, unnatural, and delusive ideas, and to deprave the moral taste ‡ It would, perhaps, be difficult to assign any single cause which has contributed so much to produce that lightness and frivolity which so remarkably characterize the literary taste of the eighteenth century, as the unexampled multiplication, and the astonishing popularity of this class of writings.

"The friend of novels will perhaps agree, that the *promiscuous* perusal of them is dangerous, and will plead for a discreet selection. But who is to make this selection? On whom shall devolve the perplexing task of separating the wheat from the chaff, the food from the poison? If amidst the mighty mass, those which are tolerably pure, and especially those which are calculated to be useful, be only now and then to

* Dr. Johnson. Rambler, vol. i.

† On this principle it is plain that such a character as *Tom Jones* ought never to have been exhibited by a friend to virtue. And though the characters drawn by RICHARDSON are by no means so liable to censure on this ground as several of those by FIELDING, yet it may be doubted whether the *Lovelace* of the former, taken in all its parts, be a character calculated to make a virtuous impression, especially on the youthful mind.

‡ The celebrated Dr. GOLDSMITH, in writing to his brother, respecting the education of a son, expresses himself in the following strong terms, which are the more remarkable as he had himself written a novel:

"Above all things, never let your son touch a romance or novel; these paint beauty in colors more charming than nature; and describe happiness that man never tastes. How delusive, how destructive are those pictures of consummate bliss! They teach the youthful mind to sigh after beauty and happiness, which neve rexisted; to despise the little good which fortune has mixed in our cup, by expecting more than she ever gave; and, in general, take the word of a man who has seen the world, and has studied human nature more by experience than precept; take my word for it, I say, that such books teach us very little of the world." *Life of* GOLDSMITH, *prefixed to his miscellaneous works.*

be found, as a few scattered pearls in the ocean, shall the delicate and arduous task of making the choice be committed to minds "unfurnished with ideas, and therefore easily susceptible of impressions; not fixed by principles, and therefore easily following the current of fancy; not informed by experience, and consequently open to every false suggestion, and partial account?" The imminent danger, and almost certain mischief arising from a choice made by such minds cannot be contemplated by those who feel an interest in human happiness, without deep anxiety and pain. And to expect a wise choice to be made by parents and instructors, is to suppose, what was never the case in any state of society, that they are generally enlightened and virtuous.

"On the whole, the answer of a wise preceptor to the main question respecting the utility of novels, would probably be something like this:—That wholly to condemn them, and rigidly to forbid the perusal of *any*, in the present state of the literary world, would be an indiscreet and dangerous extreme, that reading a *very few*, therefore of the *best* is not unadvisable;* that in selecting these, however, great vigilance and caution should be exercised by those to whom the delicate and difficult task is committed; that the perusal of a *large number*, even of the *better* sort, has a tendency too much to engross the mind, to fill it with artificial views, and to diminish the taste for more solid reading; but that a young person habitually and indiscriminately devoted to novels, is in a fair way to dissipate his mind, to degrade his taste, and to bring on himself intellectual and moral ruin."

* The author has no hesitation in saying, that, if it were *possible*, he would *wholly* prohibit the reading of novels. Not because there are none worthy of being perused; but because the hope that, out of the polluted and mischievous mass continually presented to the youthful mind, a tolerably wise choice will, in many instances, be made, can scarcely be thought a reasonable hope. As however, those fictitious productions are strewed around us in such profusion, and will more or less excite the curiosity of youth, the plan of *total exclusion* is seldom practicable. In this case it is, perhaps, the wisest course, to endeavor to regulate the curiosty which cannot be prevented, and to exercise the utmost vigilance in making a proper choice for its gratification, and in restraining this gratification within *small bounds*. For it may, with confidence, be pronounced, that *no one was ever an extensive and especially an habitual reader of novels, even supposing them all to be well selected, without suffering both intellectual and moral injury, and of course incurring a diminution of happiness.*

MISCELLANEOUS.

FRAGMENTS.

SAYINGS OF MR. PHILIP HENRY.

THE devil cozens us of all our time, by cozening us of our present time.

That is always best for us, which is best for our souls.

If the end of one mercy were not the beginning of another, we should be undone. New mercies call for new returns of praise; and these will fetch in new mercies.

When the mind and the condition meet, there is contentment. Haman was discontented at the court, Ahab on the throne, Adam in paradise, and the angels that fell were discontented in heaven itself.

Four things he was most anxious should not be against him, the word of God, his own conscience, the prayers of the poor, and the account of godly ministers.

He that hath a blind conscience, which sees nothing, a dead conscience, which feels nothing, and a dumb conscience, which says nothing, is as miserable, as man can be out of hell.

Life of Mr. Henry.

SAYING OF IGNATIUS.*

The firmness of christian faith, and his zeal against the spirit of self-righteousness, are observable in the following passage. "If "any interpret judaism to you, "hear him not. For it is better "to hear the gospel from a cir- "cumcised person, than judaism "from an uncircumcised one. "BUT IF BOTH SPEAK NOT OF JE- "SUS CHRIST, THEY ARE TO ME "PILLARS AND SEPULCHRES OF "THE DEAD, ON WHICH ARE WRIT- "TEN ONLY THE NAMES OF MEN."

Milner's Ecc. Hist.

* One of the Fathers of the first Century.

A PREJUDICE EXPOSED.

The minds of men void of the love of God are always apt to suspect of fanaticism the most precious mysteries of the gospel, and the whole of experimental religion. And the more vigorously these things are described, the stronger the suspicion grows. May not this have been one reason why Paul was directed to expose himself the most to this unjust censure, by dwelling more copiously than any of the rest on views most directly evangelical, who yet must be allowed by all who are not willing to betray their own want of discernment, to have been a man of eminent solidity of understanding. If christian experience be a foolish thing indeed, it is strange that the wisest of all the christians should have been the largest in describing it. *ib.*

QUEEN ELIZABETH.

When the enemies of England, stung with disappointment at the defeat of the Spanish Armada, in the year 1588, and wishing to detract from the honor of the

brave defenders of their country, loudly exclaimed that the English had little reason to boast, for that, if the elements had not fought for them, they would certainly have been conquered, the enlarged and ready mind of Elizabeth instantly improved the hint. She commanded a medal to be struck, representing the Armada scattered and sinking in the back ground; and, in the front, the British fleet riding triumphant, with this motto around the medal; "*Thou didst blow with thy wind, and the sea covered them.*" A striking instance this, among thousands, that "salvation is of the Lord." *Pan.*

THE THREE QUESTIONS.

Bernard's three questions are worth the asking ourselves, in any enterprise:—1. Is it lawful?—May I do it, and not sin? 2. Is it becoming me as a Christian? May I do it, and not wrong my profession? 3. Is it expedient? May I do it, and not offend my weak brother? *ib.*

ANECDOTES.

THE late Rev. Dr. Nisbet, celebrated for his profound erudition, and ready wit, being asked How he would define modern philosophy? replied, That "it consists in believing every thing but the truth, and exactly in proportion to the want of evidence; or, to use the words of a poet, In making windows that shut out the light, and passages that lead to nothing."

Chis. Mag.

"What great matter," said a heathen to a Christian, while he was beating him almost to death, "what great matter did Christ ever do for thee?" "Even this," said the Christian; "that I can forgive you, though you use me thus cruelly." *Witness.*

The late Dr. Gifford, as he was one day shewing the British Museum to strangers, was very much vexed by the profane conversation of a young gentleman, who was present. The Doctor taking an ancient copy of the Septuagint, and shewing it to him—"O!" said the gentleman, "I can read this," "Well," said the Doctor, "read that passage," pointing to the third commandment. Here the gentleman was so struck, that he immediately desisted from swearing.—"A word, fitly spoken, is like apples of gold in pictures of silver."—Prov. xxvii. 11. and, "A word spoken in due season, how good is it!" Prov. xv. 23. *Pan.*

ARISTIPPUS the Socratic philosopher was accustomed to say, that "*Parents should possess their children of such valuables as might escape with them from a shipwreck.*" Stilpon, another philosopher, when the city in which he lived was sacked by Demetrius, being asked what loss he had sustained, answered, "*None, I carry my all with me.*" To each of these circumstances Dr. Doddridge delicately alludes in one of his hymns.

Engage this roving treach'rous heart,
To fix on Mary's better part;
To scorn the trifles of a day,
For joys that none can take away.
Then let the wildest storms arise;
Let tempests mingle earth and skies;
No fatal shipwreck shall I fear,
But *all my treasures with me bear.*

Miss. Mag.

REVIEW.

FROM THE PANOPLIST.

A Sermon preached at the opening of the Theological Institution in Andover; and at the Ordination of Rev. ELIPHALET PEARSON, LL.D. *September 28th*, 1808.—*By* TIMOTHY DWIGHT, D. D. *President of Yale College. To which are added the Charge, by the Rev.* JONATHAN FRENCH; *and the Right Hand of Fellowship, by the Rev.* JEDIDIAH MORSE, D. D.—8*vo. pp.* 39. Boston: Farrand, Mallory, and Co. 1808.

SELDOM has it fallen to the lot of a preacher to address an audience on an occasion of more solemn importance, or deep interest, than that on which the respectable author of this Sermon was called to speak. Occasions, indeed, have often occurred in which public curiosity was more excited, the fervor of natural feeling more strongly roused and general expectation more on tiptoe for a splendid result. But if the grandeur of an occasion is to be estimated by its real importance, and by its fitness to engage the attention, and fill the hearts of the most sober, enlightened, and pious, the opening of the ANDOVER SEMINARY will yield to few that do or can occur. The value of the gospel ministry; its incalculable effects on the temporal and eternal interests of men: the probable influence of a Theological School, established on a broad foundation, conducted by able hands, supported by munificence altogether new and extraordinary, destined, as it is hoped, to continue and flourish as long as the gospel shall be preached on earth, and to send forth many thousands of able and pious ministers into the church; together with all the vast and eternal consequences likely to flow from the system then organized and set in motion; these were the mighty objects presented to the minds of the preacher and his hearers, at the time and place in which this Discourse was delivered.

The reverend President did not forget either the grandeur or the solemnity of these considerations; and, in discharging the duty assigned him, he has acquitted himself in a manner honorable to his own character, and gratifying to the friends of the new Institution. We find in this Sermon the same dignity, force, and eloquence, which its author has so often displayed on other occasions, and which have long ago placed him in the first rank of American Divines. And we recognize, with still greater pleasure, a seriousness, an attachment to evangelical truth, and a deep sense of the importance of piety, orthodoxy, and faithfulness in ministers of the gospel, which cannot fail to arrest the attention of every reader.

This discourse is founded on *Matthew* xiii. 52. *Then said he unto them, Therefore every scribe who is instructed unto the kingdom of heaven, is like unto a man who is an householder, who bringeth forth out of his treasure things new and old.*

The first ten pages are taken up in shewing the importance and necessity, of a learned ministry. It is truly humiliating that formal argument should be required, at the present day, to satisfy any reflecting mind on this point. But it is required. There are many persons wrong-headed enough to suppose and maintain, that even a moderate portion of learning is, not only not *necessary*, but scarcely even *desirable* in a gospel minister. Nay, if a man be "book taught," it is, with some, sufficient ground for denouncing him, as a "graceless intruder" into the sacred office. To those who are tempted to embrace opinions of this kind, we recommend the perusal of the following forcible paragraphs.

"There are, however, many persons in this and other Christian countries, who declare, both in their language and conduct, that the desk ought to be yielded up to the occupancy of Ignorance. While they demand a seven-years-apprenticeship, for the purpose of learning to make a shoe, or an axe; they suppose the system of Providence, together with the numerous, and frequently abstruse, doctrines and precepts, contained in the Scriptures, may be all comprehended without learning, labor, or time.—While they insist, equally with others, that their property shall be managed by skilful agents, their judicial causes directed by learned advocates, and their children, when sick, attended by able physicians; they are satisfied to place their Religion, their souls, and their salvation, under the guidance of quackery. Among these people, men become preachers in a moment; and put on the qualifications for the Ministry, as they put on a coat. Multitudes of them can neither speak, nor write, nor even read, English with propriety. They can neither explain, nor understand, the great body of Scriptural passages. They profess themselves to be *set for the defence of the truth*; and yet know not what the truth is, nor what are the means of defending it. Should the Gospel be attacked by an Infidel; they are unable either to answer his objections, or to tell what are the proofs, on which its authority rests as a Revelation from GOD. Should the translation of a text be called in question; they could neither explain, nor defend it Should a geographical, or historical fact be mentioned; or a local custom alluded to; it might, so far as they are concerned, as well have been written in *Arabic*, as in *English*.

"At the same time, men of this character are incapable of the decorum, and dignity, which are indispensable in the desk. By mankind, at large, Religon is primarily seen in its Ministers; and, in the common apprehension, almost necessarily takes the degree of reputation and importance, which it actually sustains, from the manner, in which it is exhibited by *them*. If Ministers are respectable; Religion will by mankind in general be respected. If they are grave; it will be regarded with seriousness. If they are intelligent; it will be believed to be a compend if wisdom. If they are refined; it will be supposed actually to refine and purify man. If they are dignified; it will be believed to be noble. If they are pious; it will be acknowledged to be real.

"But if, on the contrary, Ministers are contemptible; Religion will be despised. If they exhibit levity in their manners; it will be considered as a mere collection of trifles. If they are ignorant; it will be supposed to be a mass of folly. If they are vulgar; it will be regarded, not by superior minds only, but ultimately by the people at large, as a system of grovelling doctrines, and debasing precepts, lowering the character of men to a degree, beneath even his natural degration. If their deportment exhibits, on the whole, meanness and littleness of character; Religion itself will sink down to their level; and become the subject of disgrace, and the object of scorn and ridicule.

"I will not occupy the time of this assembly in refuting, any farther, the miserable shifts, and impious pretensions, by which these men endeavor

to support themselves in this wretched cause. Without a shadow of argument in its favor, it can be embraced only by imposture, ignorance, or enthusiasm; and must always shrink from the touch of sober investigation. That it will continue to engross the attachment, and the labors, of many persons in this and other Christian countries, is certainly to be expected; for *it must needs be, that offences come; but woe to that man, by whom the offence cometh.* All that can be done by the friends of Chistianity, towards an effectual resistance against this evil, is to lessen, as far as may be, the influence of those causes from which it springs; and thus to prevent the existence of their effects. The Institution, whose birth we are this day assembled to celebrate, is designed, peculiarly, to accomplish this invaluable end. Its efficacy may in some measure be understood from the following considerations."

From page 10, to page 15, the author employs himself in pointing out the design, the importance, and the advantages of the *Andover Institution.* These are stated briefly, but with perspicuity and strength. The peculiar advantages of this Seminary are represented as consisting, in the gratuitous instruction, and other accommodations, which it offers to students; in a library sufficiently various and ample for the purposes intended; in a system of theological instruction more extended and complete than has been heretofore presented in any American Seminary; in the opportunity which will be afforded for rendering ministers useful to each other, by mutual aid in study, by the formation of early friendships, and by all those habits which tend to promote harmony and union in after life; in the purity of the doctrines which will be taught; and finally, in the enlightened and faithful inspection under which the whole Institution will be placed. Each of these points is so well illustrated, that we should be glad to transcribe the whole did our limits admit.

Dr. D. next proceeds to enumerate some of the qualifications of a good minister, describes very forcibly an ignorant, heterodox, and unfaithful one, and shews the immense importance of the Pastoral office. From his excellent remarks on the last particular, the following eloquent passage is selected.

"Trace, my beloved Brethren, now to be solemnly inducted into these Christian professorships, (one of you for a length of time already employed in the Ministry: the other still longer devoted to it, and on this occasion to be solemnly consecrated to its official duties) trace, with me, the high import, and immense utility, of the pastoral function. Take the simplest object by which it can be illustrated: a single Sinner, making his escape *from the bondage of corruption into the glorious liberty*, and final *privileges of the Sons of* God. See him humbled in the dust under an overwhelming sense of his guilt, and voluntarily prostrated at the foot of the cross.—Emptied of all reliance on his own righteousness, and casting an eye of trembling faith towards that of the Redeemer, he becomes a suppliant for mere mercy; and commits his all into the hands of Sovereign love. From this period, *light arises* to him in the midst of the *darkness*, by which he was surrounded. Hope, serene, mild, and cheerful, as a morning of Paradise, dawns upon his anxious mind: and a beam of mercy plays around his broken heart. The rebel has now become a penitent, and a disciple. The prodigal has fled from the wilderness of famine and despair; and in all his rags and wretchedness is tracing his weary way to the house of his father, the mansion of everlasting peace, abundance, and delight. Instinctively he

cries out, at the distant sight of this Glorious Being, "*Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son. Make me as one of thy hired servants.*" Angels have renewed their joy, to see an immortal mind, once *lost* to the divine kingdom, *found* again. The assembly of the first born have beheld with transport an Intelligent creature, once hopelessly *dead, again alive*, to live for ever. Trace this renewed child of *Adam* through the remainder of his life; struggling, feebly indeed, but faithfully in the honorable conflict against lust, and sin, and Satan, and through the grace of GOD struggling with success. Behold him a child of the Highest; a follower of the Lamb; a blessing to himself; and a blessing to mankind; throughout his earthly pilgrimage. Accompany him to his dying bed; a place, to the wicked, curtained with terror, remorse, and agony, and opening to that melancholy region, which is overspread with *the blacknsss of darkness for ever.* Here, sustained by an unseen, Almighty hand, self approved, approved of GOD, his soul stands on the awful verge of eternity, serene, collected, superior to alarm, and smiling in conscious safety. At the call of its Maker, awful but delightful, it bids a cheerful adieu to these regions of sin and sorrow; and, stretching its pinions for its final home, wings its flight through the immeasurable vast, directed by an unerring and invisible Guide, to the place of its happy destination. Burst the veil, which hides the unseen world from mortal eyes; and follow this renovated man to the bar of GOD. Listen, while the awful Judge pronounces, "*Well done, good and faithful servant. Thou hast been faithful over a few things; I will make thee Ruler over many things; enter thou into the joy of thy* LORD." Pursue his entrance into that happy world. See the gates of life open to receive him. Hear the songs of transport and triumph, and survey with humble adoration the smiles of infinite complacency, which welcome his arrival. Behold him begin the immortal career of wisdom, virtue, glory, and felicity; and unceasingly advance from this happy goal in the ascending progress towards perfection. See him day by day brighter, and better, and happier, more lovely in the sight of GOD, a richer blessing to the universe, a more glorious ornament to the divine kingdom; through ages, which cannot end. Of all these wonderful blessings, and of preventing the evils of endless sin and endless woe; the wretched character, and dreadful reward, of the impenitent; Ministers are the chief instruments in the hand of GOD. How immense is the evil prevented, on the one hand, and the good achieved on the other? Extend both considerations to hundreds, to thousands, to millions, of immortal beings. and you cannot fail to feel the nature, the importance, the glory, of the pastoral office."

Dr. D. thus speaks, in page 23, of that christian liberality, as extraordinary as it is honorable, which has founded this Seminary.

"Who have given birth to this school of Christ? A small, a very small number of Individuals, who have thus evangelically testified, that GOD has not showered wealth upon them in vain. This honorable disposal of property I know not how sufficiently to commend: while delicacy, perhaps, would on this occasion, forbid me to commend it at all. In justice to my own feelings, I cannot avoid saying, that it is property nobly consecrated to GOD, to Christianity, to the salvation of mankind. Nor can I hesitate to believe, that the *praise* of the Donors *is* already *in* a great part of *the Churches* in this land; or that the *Children* of many generations *will rise up, and call them blessed.* Can this bright example of love to the souls of men be, for a moment, out of sight to you, or any of your coadjutors in this benevolent design?"

From page 23, to the end, the President successively calls the attention of his hearers to the present "wonderful era" in the affairs of men, as an excitement

to christian and ministerial exertions, to the loud and pressing call for ministers, which is heard on every side; to the approaching Millennium, which will be brought on by the instrumentality of Ministers; and to the duty of all, but especially of those connected with this Institution, to consecrate every power to the cause of truth and righteousness. On each of these objects his glance is rapid, but strong, clear, and interesting. We cannot forbear to add one more quotation from pages 26 and 27.

"For Zion's sake, my Brethren, let us, now, not hold our peace, for Jerusalem's sake let us give ourselves no rest; until her righteousness go forth as brightness, and her salvation as a lamp that burneth. On the efforts of the present generation, and on ours, if we are faithful, as truly as on those of others, depend the knowledge, the piety, the salvation, of the generations yet to come. The inheritance of those who are unborn is by the Father of the universe put into the hands of the Christians of this age, to be preserved, and managed. As faithful stewards, let us transmit the divine patrimony, not impaired, but improved. Let them see, that the trust has been faithfully discharged; and enter upon the possession, unimpoverished by the negligence, or fraud, and enriched by the diligence, care, and integrity, of those who have gone before them.

"The period, my Brethren, is hastening; the morning star will soon arise, which will usher in that illustrious day, destined to scatter the darkness of this melancholy world, and cover, the earth with light and glory; the second birth-day of truth, righteousness, and salvation. Soon shall the Church awake, and put on strength. Soon shall she be clothed with beautiful garments. Soon shall she behold GOD coming with vengeance, even our GOD with a recompense, to save her from all her enemies. Soon shall peace be extended to her as a river; and the glory of the Gentiles as a flowing stream. The Jews, provoked to jealousy, and roused from the torpor of eighteen centuries, shall behold a standard lifted up among the nations and an ensign among the people, summoning them again to the land of their fathers, and to the kingdom of GOD. Obedient to the divine call, Judah and Ephraim, no more twain, but one, shall hasten from the remotest regions of their dispersion, and the receiving of them be to the world as life from the dead. The heathen, with one immense and united suffrage, shall cast their idols to the moles, and to the bats. Holiness to the Lord shall be written, alike, on all the enjoyments, and all the pursuits of man. The earth shall become one vast temple of JEHOVAH, and its morning and evening incense shall be wafted to heaven by the whole family of Adam."

From the foregoing analysis and quotations, our readers will perceive that this Discourse is worthy of its Occasion and its Author. The style is such as the public have long been accustomed to receive with approbation from his pen. Had we room, indeed, or the disposition to descend to verbal remarks, we might point out a few passages, in which the severe critic would find some ground for strictures of the minor class. And were President DWIGHT one of those writers, who, by their scarcity of solid matter, or by their literary foppery, invite particular attention to their dress and manner, we might be tempted to indulge a little in this fastidious work. But amidst so much substantial excellence as this Discourse possesses, both with regard to sentiment and language; and amidst so much evidence as it affords, that the author was more intent on the solemnity of the occasion, and the grandeur of his subject,

than on pondering over words, adjusting figures, and rounding periods; our feelings concur with our judgment in applying only the language of respect and eulogium.

To the Sermon are subjoined, the *Charge* to Dr. PEARSON, by Mr. FRENCH, and the *Right Hand of Fellowship*, by Dr. MORSE.—Though addresses of this kind, provided they are *appropriate*, can scarcely be expected, at the present day, to contain any thing really *new*; yet these evidently partake of that spirit which the solemnity and importance of the occasion dictated; and, as compositions, are judicious, comprehensive, neat, and respectable in their character.

RELIGIOUS INTELLIGENCE.

TRACTS.

The Editors are happy in discovering the unprecedented zeal, which prevails not only in foreign countries but on our own shores for the spread of christian knowledge.—The Missionary interest has long met a liberal support in the United States. But Bible and Tract Societis are of recent date. In February we announced the establishment of a Bible Society in Philadelphia. A second has been formed in N. York. And a third contemplated if not already organized in Connecticut. And many Missionary Societies make the destribution of Bibles and Tracts a part of their object. While these things afford a pleasing source of hope they must rouse to action every heart, that is not callous to christian sentiments.

Accompanying these remarks, we cheerfully insert the following extracts of a letter to one of the publishing Committee from a clergyman, who lately travelled as a Missionary through this State, hoping they may call the attention of the friends of Zion to the importance of encouraging our own institutions, particularly the Society for the distribution of Bibles, and Tracts.

"*Buffaloe, February* 6, 1809.

"BUT, Dear Sir, your letter and the communications accompanying it afforded me the highest satisfaction. I am thankful that God has put it into the hearts of the ministers of Vermont, to establish a TRACT SOCIETY. I fully believe, that missionaries, by circulating tracts, may do more than twice the good which would otherwise be in their power. For the best discourse, which can be delivered, will soon be forgotten, but a moral, or religious tract, after the missionary is gone, will perhaps be read thousands of times.

"In the business of printing and distributing tracts I have been succeeded far beyond my expectation. I have procured to be struck for distribution since I entered upon this mission upwards of 40,000 small tracts of differ-

ent kinds. A large part of them have been small papers printed in the form of an hand-bill, but many of them are pamphlets of a considerable size. "The Assembly's Catechism," "the life of Rochester," and "Leslie's Short Method with the Deists" are among the number which I procured to be printed at Montreal.

"I think therefore I can say thus far the Lord has helped me. I am spending a day or two at Buffaloe. I shall soon pursue my journey to the Southward. I hope to preach and scatter Tracts as far as Virginia before my mission closes.

"It is, my friend, a blessed work to sound the gospel trumpet and proclaim the terms of peace to a guilty world. And though I am but a feeble reed, I pray the Lord to blow through this reed so as to wake up some poor sinners sleeping on the borders of an eternal hell.

"Your affectionate friend,
"THADDEUS OSGOOD."

Extract of a letter from the District of Maine taken from the appendix to Dr. Holmes' Sermon before the "Society for propagating the gospel."

IN May, 1802, a number of the clergy and laity, in Maine, animated with a desire to disseminate religious knowledge among the many destitute people, in that District, associated under the name of "*The Lincoln and Kennebeck Tract Society.*" From that period, to June, 1807, they printed and distributed, at their own expense, 24,500 tracts. At the period last mentioned, "wishing to extend the means and sphere of their usefulness this Society resolved themselves into a Missionary Society, and adopted a Constitution, exhibiting the objects, principles, and plan of their Association."

OBITUARY.

DIED of a Pneumonic complaint, at Hanover, N. H. April 30, much lamented by an afflicted family and numerous friends, the REV. JOHN SMITH, D. D. Professor of the learned languages in Dartmouth University. In the infancy of the College he was inducted into the office, the duties of which he discharged with the utmost devotedness and fidelity till the short sickness, which terminated his earthly existence. In his expiring moments he conversed with perfect composure respecting the affairs of his family; and having given directions concerning his children, his papers and his publications he cheerfully bid adieu to a world of contention, pain and sin, and, we trust, entered those regions "where the wicked cease from troubling and the weary are at rest."

POETRY.

RESIGNATION.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord—JOB.

SHOULDST thou, Great God, affliction send,
From me my dearest comforts rend,
And teach my troubled soul to sigh;

Shouldst thou with sorrow cloud my days,
Withdraw e'en hope's consoling rays,
And fill with gushing tears my eye;
Ne'er may a murm'ring thought arise,
In bold rebellion 'gainst the skies,
Because I'm doom'd to suffer woe;
But if severest grief be sent,
May I be bless'd with calm content,
And at thy feet submissive bow.
May I reflect, that goodness reigns,
Which ne'er delights in human pains,
Nor loves mankind with woe to grieve;
That kindness pointed sorrow's dart,
That kindness fill'd with pangs my heart,
And will, when best, my soul relieve.
Teach me to feel, that all my woe,
To my iniquities I owe,
That every pain is guilt's reward,
And that thy stripes will blessings prove,
Should they to true contrition move,
Nor I despise thy chast'nings, Lord.
Grief tells us, all on earth is vain,
That every pleasure has its pain,
And every joy its kindred woe;
It shows, that life's bright hopes are dreams,
That fruitless must be all our schemes,
For gaining halcyon days below.
Thus piercing sorrow oft unbinds,
The cords, which earth rolls round our minds,
And sets them loose from worldly cares;
Thus it exalts our thoughts above
What sordid hearts admire and love,
And so our souls for heav'n prepares.
Then, since 'tis justice gives the blow,
And such fair blessings spring from woe,
Tho' nature weeps when press'd with grief;
Yet in my heart may patience reign,
And smile beneath the load of pain,
Till kindest heaven command relief.
Thus shall my soul his image bear,
Who came from heav'n and dwelt with care,
To save a ruin'd world from death,
Who ne'er impatience once display'd,
But still "Thy will be done," he said,
"Tho' on the cross I yield my breath." EUPHRANOR.

DONATIONS TO THE VERMONT RELIGIOUS TRACT SOCIETY.

From Mr. Frederic Hall, Professor in Mid. College, a number of Tracts.
From Mr. D. L. Dodge, Merchant, N. York, 25 "Religious Conference."